a Living and Loving Being, the Parama Purusha or the Supreme Person, inwoven into all their concerns, a lamp unto the feet and a light unto the eye, " a fruit held in the clutches of the hand."

Incidentally, it seems necessary before proceeding with the theme of this chapter to answer a philosophical objection commonly hurled against *BraJimajnanis* from an anthropo- * morphic stand-point. It is urged that God being a spirit without a body cannot be known or realised by man; and our ascription to Him of human attributes, affections, feelings, such as, power, knowledge, love, goodness, compassion, forgiveness, as understood by and derived by man from his experience, is nothing short of misrepresenting God in the form of man. In other words, any conception of God bearing the slightest resemblance to human attributes, even of the highest and best, is set down at once as false, as only limiting and degrading and making a God in the likeness of man and as contrary to reason and piety, besides being idolatrous and profane. Such critics forget, however, that every thought about anything in the universe must invariably be the result of human experience. The very

terms, Infinite "
and " Eternal" as applied to space and time
are derived
from our experience of space and its
boundaries and of the
passing moments and of the fixed periods
necessary in the '
transactions of life. From our experience of
limited space,
we simply remove all the boundaries and
we reach the idea
of Infinite space. From our experience of
time, of longer or
shorter periods of time, we rem5% the idea
of limitation, and
so come to the conception ,of Eternity *i.e.,*
time which had
no beginning and which will have no end.
Space and time
are thus necessary forms of human thought
and therefore
we who are human can. do no other by any
mental legerdemain
than think them ; and as these are forms
built into the
structure of our minds, we must think
in'those forms and it is
vain to try to escape. These ideas and terms
are no doubt